1: Whiting E-5 (1936-1937) 1941
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862 must wait until his mother prepares a meal at the regular time.[3]

863 Cleanliness training begins at approximately the same age as weaning. The mother is comparatively gentle in teaching her child toilet habits. She tells him that adults go outside near the garbage heap[4] to urinate and that he is big enough to do likewise. Similarly, she points out that adults do not defecate in the house but in the household latrine.[5] She takes the child with her to the latrine and holds him while he relieves himself until he has learned to do this without assistance. When I asked an informant whether a mother punishes her child if he persistently defecates in the house, he answered: "No, of course not. He is her own child, isn't he? Why should she punish him? It is her duty to clean up after him if he defecates in the house." Although this may express the theoretical position of the Kwoma native, in actual practice the infant is more recalcitrant, and the mother less patient, than the statement would indicate. One morning I heard Kum's stepmother scolding him for defecating inside the house. She was telling him that he had been very naughty and that he must come and clean up the mess. The boy, however, had hidden somewhere in the underbrush, and repeated calls did not induce him to return. Gwiyap and Mey, his older *brothers*, were sent in search of him but were unable to find him. Half an hour later he reappeared unconcernedly. By this time the stepmother had cleaned up the mess, and her anger had cooled enough so that she administered only a mild scolding.

864 Both Kum and Merik, the only two boys in the hamlet in the weaning period, habitually fingered their genitals, and often stood with one hand on the penis. This may have been a habit which they were learning at this time or it may have

[264] [364] [754]

[3] Children of this age may be given a cold sago briquette between meals.

[4] The garbage heap is usually close by the porch of Kwoma dwellings and in sight of those who sit there so that no one can steal sorcery material (food leavings) from it without being observed.

[5] Each household has a specified spot, usually marked by a tree, or some such landmark, and situated a few rods from the house, which the members of the household use as a place of defecation.